بسم الله الرحمن الرحيم

: SHARH BULUGH AL MARAAM:
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اب صلاة الخوف
Chapter 13: Prayer During Times of Fear or Danger (Salatul Khauf)

عن صالح بن خوات، - عمن صلى مع رسول الله - صلى الله عليه وسلم - يوم ذات الرقاع صلاة الخوف: أن طائفة صلت معه وطائفة وجاه العدو، فصلى بالذين معه ركعة، ثم ثبت قائما وأتموا لأنفسهم، ثم انصرفوا فصفوا وجاه العدو، وجاءت الطائفة الأخرى، فصلى بهم الركعة التي بقيت، ثم ثبت جالسا وأتموا لأنفسهم، ثم سلم بهم. متفق عليه، وهذا لفظ مسلم. ووقع في «المعرفة» لابن منده، عن صالح بن خوات، عن أبيه

500. Salih bin Khawwat (RAA) on the authority of those who prayed Salatul Khauf (prayer during time of danger) with the Prophet (*Sallallahu alayhi wa sallam*) at the battle of Dhat ar-Riqa', 'A group lined up with the Prophet (*Sallallahu alayhi wa sallam*)

- and prayed along with him
- while another group faced the enemy.

He prayed one rak'ah with the group that was with him and remained standing while they finished the prayer (by praying another rak'ah) and then left and faced the enemy. The second group came and prayed the remaining rak'ah with him, then he remained sitting until they had completed their prayers themselves, after which he led them in making the Taslim.'

[Agreed upon, and the wording is from Muslim]

وعن ابن عمر قال: غزوت مع النبي - صلى الله عليه وسلم - قبل نجد، فوازينا العدو، فصافيناهم، فقام رسول الله - صلى الله عليه وسلم - يصلي بنا، فقامت طائفة معه، وأقبلت طائفة على العدو، وركع بمن معه، وسجد سجدتين، ثم انصرفوا مكان الطائفة التي لم تصل فجاءوا، فركع بهم ركعة، وسجد سجدتين، ثم سلم، فقام كل واحد منهم، فركع لنفسه ركعة، وسجد سجدتين. متفق عليه، وهذا لفظ البخاري

501. Ibn 'Umar (RAA), narrated, 'I took part in a battle with the Prophet (*Sallallahu alayhi wa sallam*), in Najd. We faced the enemy and arranged ourselves in rows. Then the Messenger of Allah (*Sallallahu alayhi wa sallam*) stood up to lead the prayer. A group lined up to pray with him while the other faced the enemy. The Prophet (*Sallallahu alayhi wa sallam*) bowed in ruku' and the first group bowed with him and then he performed two prostrations. The first group then left (after praying one rak'ah) and took place

of those who had not yet prayed. The second group came to pray with the Prophet (*Sallallahu alayhi wa sallam*) and he prayed one rak'ah and performed two prostrations and then said the Taslim. Then the latter group stood up and prayed another rak'ah and performed two prostrations on their own'

[Agreed upon, and the wording is from Al-Bukhari]

وعن جابر قال: شهدت مع رسول الله - صلى الله عليه وسلم - صلاة الخوف، فصفنا صفين: صف خلف رسول الله - صلى الله عليه وسلم - والعدو بيننا وبين القبلة، فكبر النبي - صلى الله عليه وسلم - وكبرنا جميعا، ثم ركع وركعنا جميعا، ثم رفع رأسه من الركوع ورفعنا جميعا، ثم انحدر بالسجود والصف الذي يليه، وقام الصف المؤخر في نحر العدو، فلما قضى السجود، قام الصف الذي يليه ... فذكر الحديث. وفي رواية: ثم سجد وسجد معه الصف الأول، فلما قاموا سجد الصف الثاني، ثم تأخر الصف الأول وتقدم الصف الثاني ... فذكر مثله. وفي آخره: ثم سلم النبي - صلى الله عليه وسلم - وسلمنا جميعا. رواه مسلم

502. Jabir bin 'Abdullah (RAA) narrated, 'I prayed Salatul Khauf (prayer when one is afraid) with the Prophet (*Sallallahu alayhi wa sallam*) and he arranged us in two rows behind him. The enemy was between us and the Qiblah (i.e. the enemy in this case was in the direction of the Qiblah).

The Prophet (*Sallallahu alayhi wa sallam*) made the Takbir and we all followed him. Then he made ruku' and we all performed ruku' after him. Then he raised his head from the ruku' and we all raised our heads from the ruku'. Next, the Prophet (*Sallallahu alayhi wa sallam*) went down for Sujud (prostration) as well as the row closest to him (i.e. the front row), while the back row stood facing the enemy until the Prophet (*Sallallahu alayhi wa sallam*) and the first row had completed their prostration, after which the back row performed Sujud and then stood.

Following this, those in the back row moved to the front, while those in the front row moved to the back. The Prophet (*Sallallahu alayhi wa sallam*) performed the ruku' and we all performed ruku'.

Then, he raised his head and we raised our heads from ruku'. Afterward, he made the Sujud and the row that was previously in the back during the first rak'ah prostrated with him while the [new] back row stood facing the enemy. When the Prophet and the [new] front row had completed their Sujud, the [new] back row performed Sujud. Finally, the Prophet made the Taslim and we followed him in this.'

[Related by Ahmad, Muslim and An-Nasa'i. In another narration]

'...then he prostrated and the first row prostrated with him. When they stood, the second row performed Sujud...' and mentioned the same as the rest of the first Hadith.' Finally,

'Then the Prophet (*Sallallahu alayhi wa sallam*) made the Taslim and we all made the Taslim with him.'

[Related by Muslim]

ولأبي داود: عن أبي عياش الزرقي مثله، وزاد: أنها كانت بعسفان

503. Abu Dawud related on the authority of Abu 'Aiyash az-Zuraqi, a similar Hadith with the following addition, 'It was performed (i.e. the fear prayer) at 'Usfan.'

-some scholars say this is only for the prophet
-they say you have to have two jamaah
-one watch while they others pray

And when you (Muslims) travel in the land, there is no sin on you if you shorten your Salat (prayer) if you fear that the disbelievers may attack you, verily, the disbelievers are ever unto you open enemies.

(An-Nisa 4:101)

When you (O Messenger Muhammad *Sallallahu alayhi wa sallam*) are among them, and lead them in As-Salat (the prayer), let one party of them stand up [in Salat (prayer)] with you taking their arms with them; when they finish their prostrations, let them take their positions in the rear and let the other party come up which has not yet prayed, and let them pray with you taking all the precautions and bearing arms. Those who disbelieve wish, if you were negligent of your arms and your baggage, to attack you in a single rush, but there is no sin on you if you put away your arms because of the inconvenience of rain or because you are ill, but take every precaution for yourselves. Verily, Allah has prepared a humiliating torment for the disbelievers.

(An-Nisa 4:102)

-on the battlefield you still have to pray

The Salah of fear is prescribed during every lawful battle, such as fighting disbelievers or aggressors, because Allaah, the Most High, says,

[“If you fear that those who disbelieve will cause you distress”] [Sura Al-Nisaa: 101].

The proof for the legality of the Salah of fear is the Qur’an, the Sunnah and the consensus. Allaah, the Most High says,

[“And when you are among them and keep up the prayer for them, let a party of them stand up with you, and let them take their arms; then when they have prostrated themselves, let them go to your rear, and let another party who have not prayed come forward and pray with you, and let them take their precautions and their arms”]

[Surah Al-Nisaa: 102].

There are different ways to perform the Salah of fear, and all of them are established in the authentic Sunnah and all are permissible.

Imam Ahmad, may Allaah bestow His mercy upon him, said, “Five or six ways of praying the Salah of fear have been proven authentic from the Prophet, and all of these ways are allowed”

The Salah of fear can be prayed when there is a need during travelling, or while residing if the Muslims fear an attack of the enemy, because the reason for it is fear, not travelling. However, there is no shortening of the Salah of fear for a resident, and only the manner in which it is prayed is shortened.

On the other hand, during travelling both the number of Raka’at – if it were a Salah of 4 Raka’at – as well as the way it is prayed is shortened.

This Salah is allowed with two conditions:
1. It is lawful to fight the enemy, as we have previously mentioned.
2. Fear that the enemy will attack during Salah, for Allaah says,

[“If you fear that those who disbelieve will cause you distress”]

[Sura Al-Nisaa: 101],

[“(For) those who disbelieve desire that you may be careless of your arms and your luggage, so that they may then turn upon you with a sudden, united attack”]

[Sura Al-Nisaa: 102]

From the characteristics of the Salah of fear is what was reported from the Prophet in the hadeeth of Sahl bin Abi Hathma Al-Ansaari, which Imam Ahmad adopted as it is similar to how the Salah is described in the Qur’an, and it is the safest, because a Salah at the time of war is harder on the enemy.

The Prophet r prayed this Salah during the battle of Dhaat Al-Riqaa’, and in a report, Sahl described it as,

“A group lined up with the Prophet while another group faced the enemy”

He prayed one Raka'ah with the group that was with him, and remained standing while they finished the Salah and left to face the enemy. The second group came and prayed the remaining Raka'ah with him, and he remained seated until they completed their prayers individually, after which he led them in (making) the Tasleem”

[Narration is agreed upon]

-kuffar are opportunists
-they used 911 to take civil liberties
-they use it to bug phones

باب صلاة العيدين
Chapter 14: The Prayer of the Two 'Id Festivals

عن عائشة رضي الله عنها قالت: قال رسول الله - صلى الله عليه وسلم: «الفطر يوم يفطر الناس، والأضحى يوم يضحي الناس». رواه الترمذي

510. 'A'ishah (RAA) narrated that the Messenger of Allah (*Sallallahu alayhi wa sallam*) said, 'Breaking the fast at the end of Ramadan is (determined) when people break their fast, and 'Idul Ad-ha (the 'Id of sacrifice), is (determined) when people offer their sacrifices.'

[Related by at-Tirmidhi]

EID UL FITR IS THE FIRST OF SHAWAAL

EID UL ADR IS THE TENTH OF DHUL HIJJAH

-from these two Eids, Eid kabir is dhul hijjah
-you have 4 days to celebrate
-Eid kabir means the big Eid

“The Messenger of Allaah (*Sallallahu alayhi wa sallam*) came to Madeenah and the people had two days when they would play and have fun. He said, ‘What are these two days?’ They said, ‘We used to play and have fun on these days during the Jaahiliyyah.

The Messenger of Allaah (*Sallallahu alayhi wa sallam*) said, ‘Allaah has given you something better than them, the day of Adhaa and the day of Fitr.’”

(Sunan Abi Dawood, 1134)

-Jaahiliyyah means the pre Islamic days of ignorance

-Eid means *the returning one*
-you can sell off Eid cards if you have 10 000 of them
-Eid cards are halaal because the celebration is halaah
-valentine and Christmas cards are shirk
-you are endorsing their aqeedah
-it is haraam to go to Christian celebrations
-you asked if you could go to Christmas dinner
-the shaikhs in university would look down on you for this question
-nothing wrong with thanksgiving dinner
-you give thanks to god for harvest
-Arabs Christians call valentines day the Eid of love

Ibn al-Qayyim, may Allaah have mercy on him, said in Ahkaam Ahl al-Dhimmah:

"Congratulating the kuffaar on the rituals that belong only to them is haraam by consensus, as is congratulating them on their festivals and fasts by saying 'A happy festival to you' or
'May you enjoy your festival,' and so on. If the one who says this has been saved from kufr, it is still forbidden.

It is like congratulating someone for prostrating to the cross, or even worse than that.

It is as great a sin as congratulating someone for drinking wine, or murdering someone, or having illicit sexual relations, and so on. Many of those who have no respect for their religion fall into this error; they do not realize the offensiveness of their actions.

Whoever congratulates a person for his disobedience or bid'ah or kufr exposes himself to the wrath and anger of Allaah."

-the Saudi police cracked down on people for taking girls to restaurants on valentines
day
-those who do this have low eemaan
-they don't realise the offensiveness of their actions congratulating kuffar on their
celebration
-they practice lukewarm Islam
-the Saudi police cracked down on people for taking girls to restaurants on Valentines
Day

Aisha narrated the Messenger of Allah (*Sallallahu alayhi wa sallam*) said: "Those who give respect to a bid'ati (innovator in Religion) surely will be counted as a helper of destroying Islam."

[Al-Tabarani in 'al-Mu'jam al-Awsat' (7/35) No. 6772 and al-Bayhaqi in 'Shu'ab al-Emaan' (12/57) No. 9018]

-a man got married to his wife on the 5th of Muharram
-he takes her to dinner each year on that date
-there is nothing wrong with that
-Is there wrong in saying happy birthday?
-there is nothing wrong with this
-you are thanking Allah for giving you another day

-your parents had an akika for you
-to Celebrate the Birthday of Jesus is shirk
-the day that you were born is a happy day
-there is nothing wrong with that
-there was an outcry when this fatwah was passed
-it was said that this was a bid'ah
-there is nothing wrong with giving a gift and saying happy birthday
-To celebrate the birthday of the prophet
-you cannot stop this
-the prophet's birthday came when shaikh was the imam of a Masjid in (SA)
-they said that they had to celebrate the prophet's birthday

-Shaikhs told them to celebrate a day before or after but not on the actual day
-you can't stop the celebration, you have to control that day
-give a speech about the prophet etc.

-to celebrate the prophets birthday can be bid'ah and shirk
-the goofi Sufis decorate a chair and say the prophet is sitting there
-they asked for contributions for a 1st class plane ticket back to medina
-then he pushed the money in his pocket
-that celebration was shirk, they lied on the prophet
-they always quote a fabricated hadith
-of adam asking about the name of the prophet on the side of Allahs name on the throne
-they say that adam was forgiven by using Muhammad's name
-and that the earth etc was created because of Muhammad

-they would have got another shaikh to officiate who would have quoted fabricated
hadith
-these celebrations are mentioned because we only have two eids

Dr Shaykh Salman al-Awdah

Question: I would like to know if it is permissible in Islam for a married couple to celebrate their Wedding Anniversary?
Answered by Sheikh Sami al-Majid

After a careful study of the rulings pertaining to unlawful festivals and holidays, it appears to me that these rulings concern those occassions that have a single date for all the people in society – like all of the people residing in the country or who are attributed to it – so that the day that is specified for the festival is a conspicuous, public event where the people make a public show of joy and celebration. Such festivals and holidays resemble the 'id days in Islam, and such are the holidays that are prohibited, in my opinion.

The prohibition of such days is evidenced by the hadith where the Prophet (peace be upon him) arrived at Madinah and found that they had two festive days wherein they would play and enjoy themselves.

The Prophet (*Sallallahu alayhi wa sallam*) said:

"Allah – Most Blessed and High – has replaced them with what is better: 'Id al-Fitr and 'Id al-Adha."

[Sunan Abi Dawud (1134) and Sunan al-Nasa'i (1556)]

It is only such festivals that are celebrated by everyone on a particular day that have the qualities that resemble the 'id celebrations.

As for a person celebrating the occasion of his wedding anniversary with his wife, I do not see this as coming under the ruling of prohibited festivals.

Its day is different for different couples. Therefore, it is in no way comparable to the 'id days of Islam. Each couple celebrates their marriage on a different day.

The difference between general public festivals and such particular, personal days is that with respect to the personal days, the days themselves are generally not sanctified and considered sacrosanct and there is not a wholesale public display of festivity.

Therefore, I tend to the view that there is nothing wrong with a couple celebrating their wedding anniversary as long as they do not copy the

particular practices of the non-Muslims in doing so, like lighting candles for each year that they were married

And Allah knows best.

Question: What is the ruling on celebrating birthdays?

Answered by Sheikh Salman al-Oadah

If you mean celebrating the likes of the birthday of Prophet Muhammad (peace be upon him) or Prophet Jesus (peace be upon him), then this is clearly unlawful.
Such festive days are newly contrived innovations that conflict with the dictates of Islamic Law.
Such rites are from the traditions of the People of the Book. They have a devotional purpose and are carried out seeking nearness to Allah. This is the reason I view such occasions to be unlawful and prohibited.
If, on the other hand, you mean celebrating personal birthdays, then this is something different, since it is not intended as a devotional act or an act of worship. Therefore, it is not as serious a matter. Still, I tend to regard it as something disliked for people who are not already accustomed to celebrating this event in their culture, but do so merely to blindly ape cultural practices that are outside of their own experience.

Question:

What is the ruling on making or selling birthday party decorations and balloons? Does it take the same ruling as selling Christmas trees?

Answered by Sheikh Salman al-Oadah

Participating in, making, or manufacturing anything that is used for something unlawful is also unlawful, since it is assisting in sin and iniquity. Therefore, selling Christmas trees and Christmas decorations is unlawful.

With respect to birthday parties, the situation is different. This is because birthday parties are not religious occasions and do not have an overt religious cast to them.
A birthday party is not a festival of the nature of an 'id that is a general festive day for the entire community.

It is merely a personal occasion that means nothing more than a remembrance of something dear.

-every other celebration is bid'ah
-you are celebrating that Allah gave you life
-there is nothing wrong to celebrate your birthday
-don't expect everyone to agree with this
-nothing wrong with thanksgiving
-don't be overzealous in pronouncing things haraam
-always consult with the scholars
-stay away from rooms that have self taught people teaching
-to spoil your wife on the wedding anniversary...nothing wrong with this

:::::: THE RULES OF EID:

1) It is haraam to fast on the two eids

Abu Sa'eed al-Khudri (RA) narrated the Prophet (*Sallallahu alayhi wa sallam*) forbade fasting on the day of (Eid) al-Fitr and al-Nahr (the day of sacrifice, i.e., Eid al-Adha).”

[Al-Bukhari (1991) and Muslim (1138)]

Nubaisha al-Hudhali narrated the Prophet (*Sallallahu alayhi wa sallam*) said: “The days of al-Tashreeq are days of eating, drinking and remembering Allah.”

[Sahih Muslim (2/800) No. 1141]

'Ammar bin Yasir (RA) reported: "He who observes the fast on a doubtful day, has in fact disobeyed Abul-Qasim."

[Sunan Abu Dawud (2/300) No. 2334, Sunan Tirmidhi (3/70) No. 686, Sunan al-Nasa'i (4/153) No. 2188, Sunan Ibn Majah (2/561) No. 1645, Sunan al-Darime (2/5) No. 1682]

1) Eid is waajib

Shaikh-ul-Islaam Ibn Taymeeyah said:"...and consequently we have deemed as being the strongest opinion that the 'Eid ul-Fitr prayer is obligatory upon all individuals.

Like the opinion of Aboo Haneefah Refer to Hashiyah ibn 'Aabideen (2/166) and that which comes after it.

-Menstruating women were ordered to come to Eid
-this proves Eid is mandatory

In Sunan Abu Dawood (1072), Musannaf of Abdur-Razzaq (no.5725) with an authentic chain of narration from Ibn Zubair that he said:

"Two 'Eids coincided on the same day and so they were both joined together by making them one.

He prayed on the day of Juma'h two raka'hs in the morning and he did not add to them until he prayed Asr Prayer "

In Sunan Aboo Dawood (1072), Musannaf of Abdur-Razzaq (no.5725) with an authentic chain of narration from Ibn Zubair that he said:

"Two 'Eids coincided on the same day and so "I witnessed Mu'aaweeyah ibn Abee - Have you witnessed the coinciding of two 'Eids on the same day with the Prophet (*Sallallahu alayhi wa sallam*)? He replied:

Yes. So he said: What did he do? He replied:

He (*Sallallahu alayhi wa sallam*) prayed 'Eid ul-Fitr and then gave permission not to pray Jum'ah, and said: 'He amongst you who desires to pray them, pray'"

-when to Eids (Jumaah and Adha or Fitr) clash, the Eid cancels out the jumaah
-you can pray Eid fifteen mins after sunrise
-and you can pray 4 Eid salaah in one masjid
-it is not the sunnah to pray Eid in the masjid
-there is no Sunnah before or after Eid
-if you pray in the park
-there is no adthan and iqaamah

2) What did the prophet recite on Eid day?

1st rakat surah A'laa
2 nd rakat: Surah Ghaashiya

4) What comes first on Eid the khutbah or the salaah

The prayer comes before the khutbah

One of the rulings of Eid is that the prayer should come before the khutbah, as is reported in Musnad Ahmad from the hadeeth of Ibn 'Abbaas, who testified that the Messenger of Allaah (*Sallallahu alayhi wa sallam*) prayed before the khutbah on Eid, then he gave the khutbah."

(Musnad Ahmad, 1905. The hadeeth is also in al-Saheehayn)

Another indication that the khutbah should be after the prayer is the hadeeth of Abu Sa'eed (may Allaah be pleased with him):

"The Prophet (*Sallallahu alayhi wa sallam*) used to go out to the prayer-place on the day of al-Fitr and al-Adhaa, and the first thing he would do was to pray, then he would stand up facing the people, whilst they were still sitting in their rows, and would advise and instruct them. If he wanted to send out a military expedition, he would decide about the matter then, or if he wanted to issue a command, he would do it then." Abu Sa'eed said: "This is what the people continued to do until I came out [to the Eid prayers] with Marwaan, when

he was governor of Madeenah, on either Adhaa or Fitr. When we reached the prayer-place, we saw the minbar, which had been built by Katheer ibn al-Salt. Marwaan wanted to get on the minbar before the prayer. I pulled on his cloak, and he pulled on mine in return, then he got on the minbar and gave the khutbah before the prayer. I said, 'You have changed it, by Allaah!' He said, 'O Abu Sa'eed, what you know is gone.' I said, 'What I know, by Allaah, is better than what I do not know.' He said, 'The people will not remain sitting after the prayer, so we made it [the khutbah] before the prayer.'"

(Reported by al-Bukhaari, 956)

-for you to sit and listen to the khutbah in jumaah is compulsory
-not so for the Eid
-so he made the Eid resemble jumaah to make the people listen to what he said
-the Eid this way is still valid
-but he should have followed the way the prophet did it
-it is makrooh to delay the Eid salah

'Abd-Allaah ibn Bishr, the companion of the Prophet (*Sallallahu alayhi wa sallam*), went out with the people on the day of Fitr or al-Adhaa, and objected to the fact that the imaam came very late. He said,
"At the time of the Prophet (*Sallallahu alayhi wa sallam*) we would have finished by now," and that was at the time of al-Tasbeeh"

(Reported by al-Bukhaari)

5) It is makrooh to delay the Eid salah

-it is in the caliph favours to surround himself with scholars

If people did not know about Eid until the next day

Abu ‘Umayr ibn Anas reported from his paternal uncles among the Ansaar who said:

“It was cloudy and we could not see the new moon of Shawwaal, so we started the day fasting, then a caravan came at the end of the day and told the Messenger of Allaah (*Sallallahu alayhi wa sallam*) that they had seen the new moon of Shawwaal the day before, so he told the people to stop fasting, and they went out to pray the Eid prayer the next day.”

(Reported by the five. It is saheeh; al-Irwaa’, 3/102)

If someone misses the Eid prayer, the most correct view is that he may make it up by praying two rak’ahs

What if you don’t know it is Eid and you are fasting?

-you have to break your fast
-it is haraam to fast on Eid

6) If you miss the Eid Salah:
-you pray two rakat to make it up

7) How many takbeerss for Eid?

Seven (7) in the first rakat and Five (5) in the last rakat

-If it is Eid ul fitr eat before you leave the house Sunnah is three dates

-if it is Eid ul Adha only eat from the Slaughtered Animal

QUESTION 1:

is it okay for a Muslim to celebrate the birthday of a non-Muslim person if they are not of family because often times kaffirs celebrate in ha ram ways and we should not keep company with kuffars that have no family ties?

Answer1:

-Kaafir birthdays have alcohol and free mixing of the sexes
-so that is not allowed
-the scholars say it is not an issue at the personal level as an individual

QUESTION 2:

sheikh My father in law has received dawah for over 10 years..he understood the dawah but was always concerned about the family reaction..he has illness, and has been falling deeper into dimentia...my wife was looking after him one day whilst watching Islam channel, explaining about tawheed my wife asked him if he understood who Allah is. He said yes, so she told him he needs to take his shahadah and he did. she asked him does he realise what he doing he said yes and was lucid at the time. After seeing him again after 2months, his condition worsened into not being mentally aware. The family does not know he declared shahadah and would not believe us and will bury him as a Christian.

Answer2:

-he is supposed to be buried within 24 hrs
-and give him an Islamic burial
-he should also make a will and put in his will that he wishes to be buried the Islamic way
-and also his property to be divided as per Islam
-you should convince him to make his will

QUESTION 3:

You said celebrating Birthday is nothing wrong with it. celebrating birthdays has pagan roots, so why give credence to any Kafr holiday, the Prophet S.a.w. said be different from the Kuffar even down to their dress code. I Personally choose to celebrate our 2 Eids only. Please Explain

Answer3:

-the Shaikh said is not a kaafir holiday but an individual thing
-I warned you that some people will disagree with the fatwa

Question: What is the ruling on celebrating birthdays?

Answered by Sheikh Salman al-Oadah

If you mean celebrating the likes of the birthday of Prophet Muhammad (peace be upon him) or Prophet Jesus (peace be upon him), then this is clearly unlawful. Such festive days are newly contrived innovations that conflict with the dictates of Islamic Law.

Such rites are from the traditions of the People of the Book. They have a devotional purpose and are carried out seeking nearness to Allah. This is the reason I view such occasions to be unlawful and prohibited.

If, on the other hand, you mean celebrating personal birthdays, then this is something different, since it is not intended as a devotional act or an act of worship. Therefore, it is not as serious a matter. Still, I tend to regard it as something disliked for people who are not already accustomed to celebrating this event in their culture, but do so merely to blindly ape cultural practices that are outside of their own experience.

Question: What is the ruling on making or selling birthday party decorations and balloons? Does it take the same ruling as selling Christmas trees?

Answered by Sheikh Salman al-Oadah

Participating in, making, or manufacturing anything that is used for something unlawful is also unlawful, since it is assisting in sin and iniquity. Therefore, selling Christmas trees and Christmas decorations is unlawful.

With respect to birthday parties, the situation is different. This is because birthday parties are not religious occasions and do not have an overt religious cast to them.

A birthday party is not a festival of the nature of an 'id that is a general festive day for the entire community. It is merely a personal occasion that means nothing more than a remembrance of something dear.

-salman Al Awdah didn't say it is halal he said it makrooh and not a serious matter
-to celebrate the birthday of Jesus (Christmas) that is an issue because it is shirk

QUESTION 4:

If the moon is sighted in KSA, should we go by this or wait for the moon sighting in our country (USA) for Eid?

Answer4:

The Muslims split right down the middle in this issue and people may refute the fatwah
given
-if you are in Europe which is close to Makkah
-you are obliged to go with the moon of Makkah
-but if you are in the USA and you go with local sighting you are not doing anything
Wrong

QUESTION 5:

I dreamt of many people picking fruits from a huge tree. I was one of the people picking the fruits. The fruits looked like ripe Mango (green and turning yellow). the fruits were higher up the tree and we could not reach them , so we are were throwing objects to the tree for the fruits to fall off. I noticed that while everyone used whatever object they could find, I only used stones to throw at the tree, and I was the only one going under the tree to collect the fallen fruits. I collected all the fruits and distributed to the ones who had hit them; somehow I knew which fruit belonged to who and would keep what was mine.

There were monkeys also picking the fruits. among the monkeys was a small/baby monkey which could not climb up the tree and it shook the weak part of the for the fruit fall off. I also collected fruits for the monkey. can the Sheikh interprets the dream for me.

Answer5:

The dream means you will have wealth coming your way but you need exert effort

-it will not come easily